/149 cont'd/
and her children. (3) Importance of the mother, daughter-in-law, children, maternal clan. (4) The practice of husband-sons-in-law.

A. Present-day Patriarchal State System of the Large Family

121 In order to be able to understand a large part of the marriage rites and customs which we have described in this study, one must necessarily admit the hypothesis of a former matriarchate among the T'ou-jen.

596 Indeed, a large part of the marriage customs is unexplainable in the strictly patriarchal organization in which the T'ou-jen live today. Their family organization is that of the "large family." The grandfather is head of the family. His sons and grandsons after marriage continue to live under his authority, in the same courtyard, as long as life together is more or less possible. The grandfather has the community property at his disposals; he makes the sales, the purchases, the borrowings, etc. All that which is acquired by the sons or the grandsons goes back into the collective patrimony, and none of them is an owner with personal title. The grandfather has at his disposal not only the property but even the persons who constitute the family in the sense that he assigns to each one of them his daily /150/ occupations and his mode of life. The children belong neither to the mother nor the father but to the grandfather alone who will make of them monks, farmers, merchants, men of letters, as seems fitting to him. The grandfather alone is responsible before the T'ou-jen headmen for the conduct of all the members of the family. Succession in the family is regularly from father to son; at the death of the head of the family, the sons alone inherit the community property to the exclusion of the daughters. Conclusion: In such a patriarchal system the women and the maternal clan do not count at all.

121 But it has been said with much logic: "Scientific hypotheses are not true, they are convenient." Let us try, then, in order to be

/150 cont'd/

121 able to leave hypothesis and move on the ground of truth, to prove by the vestiges met with in the daily customs the existence of the matriarchate among the T'ou-jen in a former period.

121 The thesis is all the more interesting because it concerns former
177 nomads formerly occupied with the raising of large animals, nomads of Mongol and Cha-t'ouo origin, speaking today the Monguor language, a Mongol dialect.

The matriarchal institution in the Mongol branch of the T'ou-jen must be anterior by a good deal to their immigration to Kansu, which dates from the time of either the Yüan or the Ming dynasty; for, in those times, the Mongols practiced the patriarchate. As for the social institutions of the Cha-t'ouo branch at the time of its settlement in Kansu, we have no certain data.

121 To prove the thesis I shall make use of materials which will be found explained more at length in other subsequent studies, as well as those met in the present monograph.

/151/ B. Ancient Matriarchate

1. Double Burial

764 In comparative ethnology double burial is considered as a specific element of the matriarchate. (1) Now the T'ou-jen groups

1. Anthropos, 1930, p. 992. "Die Frage des Mutterrechts," by W. Koppers: In the light of comparative ethnology, the double funeral appears to be a peculiarity of pronounced mother-right culture. /Cited in German./

177 which have undergone the influence of Chinese civilization for so many centuries still practice this custom nowadays in the following

/171 cont'd/

L 582 591 P. 161: Thus it is at least when children are married at the age of 16 or 18 years. Unfortunately, the Lo-lo P'o also have the detestable habit of marrying their children from the age of ten or 12 years and /172/ even often earlier, from the age of four or six years. In this case, the children do not sleep together after the marriage. Generally even, the girl returns to her parents in the evening. About the age of 16 years they will have the girl come back. It is a rare thing for her to come back to have relations with her husband; on the average 98 out of 100 girls thus married do not want their husbands and seek a lover. The girl stays at her husband's home, and it is at his home that her lover comes each night, while the husband goes to spend the night with another woman. And note it well, although the wife works with her husband and eats at the same table, under no circumstances would she have relations with him.

L 595 In most of the Lo-lo tribes in Yunnan, polygamy is not practiced (exception made for the t'ou-se), except in the very rare cases where the first wife is sterile. In this case the husband, together with his first wife, chooses a second one.

/173/ Conclusion

The Principal Rite of Marriage

After studying marriage among the T'ou-jen, it is wholly natural to wonder what is the principal rite of marriage.

Mo [101] 121 Since the T'ou-jen with whom we deal are an amalgamation of true Mongols and of Mongolized Cha-t'ouo, it seems that to solve this problem it is necessary to compare the marriage ceremonies practiced among the T'ou-jen with those in use among the Mongols or the groups of Mongolized peoples; and that, moreover, one must take into account the civilizations of the neighboring peoples, which have been able to change or influence ways and customs either in the past or in the present. Thus one can hope to discover a ceremony practiced by all the groups in all marriages from the most solemn to the simplest.

2: Schram--19[illegible] M-4, 5(1915-1920) 1932 AE9 Monguor AE9
Historical Mongolia AH2

/173 cont'd/

M 121 It was in order to make the T'ou-jen matrimonial ritual better understood that we have had recourse to the notes concerning the Mongols (1), concerning the northern and southern Tungus among

MM 144 113

1. The Mongol problem is very complex. Indeed, as Mr. Shirokogoroff says ("New Contribution to the Problem of the Origin of the Chinese Culture," Anthropos, 1931, p. 221): "Yet we have a very confused idea as to the early Mongols, especially their ancestors and their relationship with the Palaeasiatic groups. In fact amongst the Mongols, one may observe different anthropological types and especially type A, and a very numerous type B, the latter of which forms the great majority among the Palaeasiatics. There are many other reasons which incline me to the idea that the Palaeasiatic factor must not be omitted from one's sight when the origin and formation of the Mongols and the Mongol complex are considered." /Cited in English./ This is why we have taken advantage of the judicious, comprehensive study of Dr. Herb. Koenig, Das Eherecht der Polarvoelker, in the course of this work.

Deniker (Les races et les peuples de la terre /The Races and Peoples of the Earth/, 1926, p. 460) recognizes three great divisions among the Mongols: A) that of the western Mongols, or Kalmouk, B) that of the eastern Mongols, C) that of the Buriats.

A. Mostaert, "The Mongols of Kansu and their Language," Bulletin of the Catholic University of Peking (Dec. 1931),

/173 cont'd/

NM 113 pp. 1, 2, 3, gives by his bibliography an idea of the present state of the Mongol philological problem.

M 121 whom all degrees of Mongolization are found, /174/ and then to those concerning the Miao and the Lo-lo P'o.

M 585 When one studies the T'ou-jen matrimonial ritual all alone without taking into account the rituals of the other groups, it is an eminently solemn rite which immediately impresses one and which shows itself to be the high moment of the whole wedding. It is indeed the moment when the bride and groom, kneeling one beside the other in the presence of the whole assemblage, standing and silent, of the guests of the two families, give together the three great ritual prostrations "to heaven and to the multifarious spirits," then to the parents and to all the assemblage, while "the old man who blesses" pronounces the good wishes, which say clearly what is meant by the union of the two persons on whom every eye is fixed. When the good wishes are pronounced and the prostrations made, the bride's veil is removed and she is taken to the nuptial chamber as if to signify the end of the great act. If there is a solemn moment in the T'ou-jen wedding, it is certainly this one.

Now we find this rite in all T'ou-jen weddings: in the marriage without ceremony of poor girls, in that of widows without support, and even in the abnormal marriages to the prayer poles and the belt. When all the other rites are missing, the prostration to heaven or to the spirits made by the bride and groom is never omitted. This leads one to believe that in the eyes of the T'ou-jen this rite is by far the most important.

M 585 171 Now, shall we find a similar rite in the other groups? Among the Mongols one meets a scene nearly identical to the one seen among the T'ou-jen; but one is very surprised not to see the groom take part in it beside the kneeling bride. Indeed, the bride alone is brought into the father-in-law's home where the parents and friends of the future wife are gathered; ritual prayers are read; three prostrations are given by the bride to the fire, to the father and mother, to the bride's parents; all give her their blessings aloud. /175/ (Cf. page 81)

[8 cont]

114 Scheutvelder missionaries had again given up their Kansu region,
[797] which they left to the Steyler missionaries. After their departure the investigation of the Tujen again came to a halt. The language was already fairly well understood, but records of the rich folk literature and a comparison with the other Tujen dialects in Kansu were lacking. A good foundation had likewise been laid for the sociology. The other spheres, however, had not yet been considered, above all the religion and material culture (economy, clothing).

121 When the author came to this region in 1946, he intended
[177] to begin with precisely these points. The Tujen were already Sinicized to a considerable extent, but in their language, religion, and dress they were able to maintain much of their individuality until the most recent times. Therefore, in particular the legends and songs were taken down, the religious customs studied, and the dress of the Tujen women described. What seemed most interesting to the author was the religion, which is to be dealt with in the following work. The presentation is not definitive, as will become clear repeatedly below, but it does provide the fundamentals and essentials.

115 Since there are almost no written reports on this subject,
123 the author had to utilize the living sources that were available to him during his three-year stay (until 1949), in addition to his own observations. The principal one was an outstanding Tujen man, a living book concerning his people's traditions, and a Tujen singer with an enormous treasure of legends, fairy tales, and songs.

128 The work falls into two parts. The first is a critical presentation of the facts gained from the sources, and by way of introduction the chief source itself (the informant) is to be characterized. The second part presents the theoretical results derived from these facts, namely, the attempt to draw a total picture of the religion and to show the layers out of which it is formed. Hence it is not simply an offhand field report, but is also a systematic survey of the religious situation and its explanation. It is to be regretted that this work had to be
114 broken off at the site because of the suddenly erupting unrest;

3: Schröder--309 M-5 (1946-1949)1952-1953 AE9 Monguor AE9

Conclusion*

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* For the first part of this work, see Anthropos, 47, 1952, pp. 1-79, 620-658, 822-870 [the "First Part" above in the HRAF translation]. A supplement to the bibliography there, pp. 2-4 [see foreign text; the bibliography was not reproduced for the translation], will be found at the end of this article; see below p. 259 [see foreign text].

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Second Part: Analysis

An all-round picture of the Tujen religion can only be drawn within the frame of a broader cultural view, for which the other records from the rich treasure of legends and songs are also utilized. Over and above this, a judgment concerning the cultural and religious historical-relationships requires a comparison [171] with the neighboring Chinese, Tangut, Mongols, and Yugur (1).

[174]

1. A comparison with both the eastern part of north China (Tungus) and the southwest would also be very informative. The tradition of the Tujen speaks of an eastern origin, and the peoples upon whom they are superimposed in the present-day Amdo originally belonged to the Ch'iang, of whom large parts migrated toward the south into present-day Kham, Szechwan, and Yunnan. This conception has been advocated for a long time by the Chinese; cf. Jen Nai-Ch'iang-Schröder: Die Fandse, pp. 1 f. It has now been confirmed by Professor Doctor J. F. Rock for the Na-khi. A comparison

[202 cont.]

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with their religion is justified all the more since it has preserved the pre-Buddhistic form in a much less corrupted state than the religion of the mother country, which lies within the effective range of the Yellow Church (Kumbum); see below, pp. 390 ff. In addition the Na-khi possess a religious literature in which the old customs are unequivocally fixed, and which J.F.Rock has worked over and published; for this whole subject, cf. J.F.Rock, Na-khi Kingdom; id., Naga Cult, I, pp. 2 f., and Muan Bpö, p. 7. Unfortunately, these works, which represent a treasure trove for knowledge of the pre-Buddhist belief in the Chinese-Tibetan border region, could not be adequately quoted here.

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It is true that in the notes of the first part extensive consideration was given to this, so that now it is already established that the religion of the Tujen and of their Lamaistic neighbors do not differ from each other in many ways. A further analysis and summary of the question, however, [203] would grow into a series of special essays that would go too far beyond this work, which, after all, is primarily intended to be a survey.

The present material, however, is ample enough to characterize the basic features of the religious framework, which even a later and more precise treatment will scarcely change. This characterization will be attempted in a cross- and longitudinal section. The one offers a total picture of the religious world-view; the other shows the more or less interpenetrating layers of the religion.

[234 cont.]
777 god of good fortune. It seems that further reminders of these
776 times still echo in the Tujen songs: of the fate of the Mongols,
171 which is based on good fortune; or of the sülde of the khan, which invisibly protects his subjects (UdG., loc. cit.). -- Whatever the connections may be, neither according to Uno Harva nor according to Banzarov-Schmidt nor in the conception of the Tujen themselves is there a fate or good fortune that is independent of the rule of heaven.

772 Summary. -- Everything that has been said about heaven
776 proves it to be an independent deity existing for itself, sharply separated from all other gods, ruling them and dominating the entire world. Its name is "heaven," not in the physical but in the personal sense. Everything pantheistic and animistic and every mana concept remains far removed from it. To be sure, it is not one god [monotheism] in the strict sense, but an authentic supreme god, a towering unique phenomenon among all the other deities. Because of this uniqueness the statement of A. Tafel about the Tujen can now be repeated in its correct interpretation: "Many say they have only one single god in which they believe."

[235] 2. Shamanism

● 121 Whereas the discussion of the belief in a supreme god
756 could be confined to the region of the Tujen themselves and the corresponding sources, this is not possible for shamanism, for which reason a detailed presentation would not be suitable for this work. It is reserved for a special study. Here the ground-plan can only be drawn in a sketchy fashion, merely representing a theory, because the detailed proofs must be omitted here. The question runs: Of what type is Tujen shamanism and where is it to be classified from the religio-historical standpoint? -- Three types are found among the Tujen: bō-shamanism (drum-shamans), gurtum-shamanism (warrior-shamans), and idol-shamanism (with the spear-soothsayer).

4: Schram M-5 (1911-1922) 1957 AE9 Monguor AE9

PREFACE

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The origin, history, and social organization of the Monguors were studied in Part I,[1] together with the family and economic life. Their religious life is here dealt with as Part II of the same study.

It is common knowledge that the private and public religious life of the Monguors is intensive, and that the Monguors are as fervently Lamaist as shamanist, and also practise rites belonging to neither of these religions.

In dealing with the Lamaism of the Monguors, the purpose is not to study the origin, the history, and the philosophy of Lamaism in general in Tibet and Mongolia; instead, in the first part of the study, emphasis is put on the historical frame within which Lamaism was diffused in the limited region of Huang-chung.

The study is based on local chronicles, the Chinese histories, and all available sources, and also on the experience of a long stay among the people. The author hopes that he has thus attained insight into the history of the introduction, growth, flourishing, and crises of Lamaism, depending on peculiar circumstances of persons, events, and times.

The part played by the Chinese emperors in the diffusion of Lamaism in Huang-chung will be noted, the reasons of the imperial policy explained, and the peculiar legal institutions that were established to promote Lamaism will be recorded.

Local history will provide the data regarding the times, the places, and the peculiar circumstances in which monasteries were founded, and will point to the outstanding position occupied by the lamasery of Erh-ku-lung, situated in the heart of the Monguor country north of the Hsining River. Erh-ku-lung surpassed all the lamaseries of the country for a century. Animated with prodigious activity it founded forty-two daughter lamaseries, enrolling a tremendous number of the Monguor male population in its institutions.

The local history will reveal also that some of the Monguor Hutukhtus of Erh-ku-lung were learned authors of books, and directors of the imperial committee for the translation of the Kanjur and Tanjur from Tibetan into Mongol and that important diplomatic missions in Tibet were entrusted to them by the emperors who appointed them as spiritual directors of the Mongol princes, and from whom they received honorary offices at the capital.

Their influence reached as far as Peking, Mongolia, and Tibet. The colleges of Erh-ku-lung were attended by lamas from Kansu, Mongolia, and Tibet who, upon returning to their own countries, founded monasteries on the pattern of Erh-ku-lung.

These historical facts will explain the influence exerted by the Monguor lamas upon Lamaism, and upon

[1] Louis M. J. Schram, The Monguors of the Kansu-Tibetan frontier, Part 1, Their origin, history, and social organization, *Trans. Amer. Philos. Soc.* 44 (1), 1954.

[P1(A)]

4: Schram M-5 (1911-1922) 1957 AE9 Monguor AE9

771 175 121 the population of Huang-chung. Note must be taken of these historical facts in order to explain the actual religious mentality of the people of Huang-chung.

In the same way historical events will explain the tremendous crises which affected Lamaism in Huang-chung, and the actual position it occupies in the Hsining country.

A chapter will deal with the organization of the lamaseries in Huang-chung, their material, educational, and religious aspects; their means of subsistence; the subjects of the lamaseries, branch monasteries, lamas, and living Buddhas. In this chapter, details of the numerical strength of lamas, in proportion to the population as a whole, are given. These figures throw light on a subject which has been somewhat distorted by past estimates. They show that the proportion of lamas to the total population is much lower than we have been led to expect. These figures are probably more reliable than those of past estimates; certainly they are more circumstantial.

[795] The inferior position of the Lamaism of the Red Sect in the region will also be better understood when put in its historical frame.

Similarly, the shamanism of the Monguors is approached from the angles of its peculiar connections with Taoism, the conservation of its ritual proper, and its historical connections with the "wuism" of old China and the shamanism of Central Asia. Emphasis is put also on its overwhelming importance in the religious life of the Monguors.

The second part of the study is devoted to the practical aspects of the religious life of the Monguors, its environment of fear and apprehension, and the role occupied in the fabric of daily life respectively by Lamaism and shamanism, and the various rites alien to both religions.

[114] The describing of monasteries, Lamaist monuments, iconography, programs of studies in colleges, theatrical exhibitions by lamas, festivities, and shamanist rites, has been avoided in this part, since all are encountered hundreds of times in books dealing with the subject. Instead, emphasis is put on the specific Monguor aspects of the religious life and rites that are peculiar to them, in order to understand the religious mentality of the representatives of the religions.

A chapter will deal with the death and burial customs, and still another with the cult of "Heaven and all the spirits."

The last chapter of the study will put stress on the often overlooked but important role played by religion in helping the Monguors to keep their identity, traditions and customs, strengthening the social structure of the clans, and preventing their absorption in the Chinese nation. [p. 1(B)]

4: Schram M-5 (1911-1922) 1957 AE9 Monguor AE9

friends of a lady Seerting was "visiting." He was found the next morning hanging from a beam in his palace. The loss of face had been too tremendous. Erh-ku-lung had become a place of unrelieved misery. The year 1890 was one of the most fateful in the history of Erh-ku-lung.

After the withdrawal of Chang-chia Hutukhtu and Sumpa Hutukhtu, T'u-kuan became the actual omnipotent chief of the monastery, and acted and was recognized as such. Because it is customary to hush up dishonorable facts deliberately, Chang-chia and Sumpa were very seldom spoken about. It was a long time before I knew they had been the honored co-founders of the monastery.

The former glorious days of Erh-ku-lung vanished. There were no longer learned men at the monastery, which for a century had been the most celebrated center of learning in Huang-chung. Its renown for science passed to the now flourishing monastery of Labrang. The tragic departure of two of its glorious founders put a blight on it, and left a leaden atmosphere of gloom hovering over it. Troubles had succeeded each other. Kumbum, in the meantime, had made great strides, and became the most celebrated monastery of Huang-chung. It was visited by caravans of pilgrims from Mongolia and Tibet, which no longer cared for, or even paid a visit to Erh-ku-lung. Once at the top of the Lamaist world, Erh-ku-lung became a dim shadow of its former self, a second-rate monastery.

III. THE LAMASERIES IN HUANG-CHUNG

THE YELLOW SECT IN HUANG-CHUNG

This chapter will deal with the organization of the lamaseries in Huang-chung. The forty-two monasteries and branches situated north of the Hsining River were built according to the pattern of the old mother monastery of Erh-ku-lung. It seems obvious, therefore, to base the study on this initial institution, the most renowned and flourishing in former times. Because all the lamaseries of the Yellow Sect in Huang-chung have been organized on the same pattern, a general view of Lamaist institutions can thus be obtained.

The study is founded on facts collected during a stay of many years among the Monguors; which may give a better insight into the matter and reveal the trend of mind of the actors.

THE LAMASERIES OF HUANG-CHUNG INDEPENDENT OF LHASA

All the lamaseries in Huang-chung are autonomous units, independent of Lhasa both in matters of administration and appointment of superiors, even in matters of doctrine. The Achia Lama defended the autonomy of Kumbum against the illegal interference of the Dalai Lama in 1908 by committing suicide. This energetic

[p. 37(B)]

5:Schram M-5 (1911-1922)1961 AE9 Monguor AE9

PREFACE

121 This third and last part of the study about the Monguors primarily intends to present the history of the Monguor clans in Huangchung during the Ming and Ch'ing dynasties, based on the *Annals* of Hsining and the *Annals* of Kansu.

In order to make the history understandable, it has had to be put in the historical framework of the Huangchung country in which it evolved during five centuries.

In Ming times it is mostly the history of inroads into the country by Tibetans and Mongols; during Ch'ing times it is the history of the revolts of Mongols, Tibetans and Mohammedans, which several times ruined the country. Revolts and invasions were fought by Chinese troops unequal to coping with the situation, aided by the Monguor troops.

Part III is the history of the Monguor t'u-ssu clans,[1] called not only to defend their own country in combination with the Chinese army, but also to participate with the Chinese armies in wars in the provinces of Liaotung, Shensi, Shansi, Szechwan, and Yunnan, in Mongolia proper, and in the Tunhuang regions in Turkistan.

The hardships the Monguors endured during these five centuries were terrific, but their faithfulness toward the empire stood as strong as a rock, and is nowhere equally encountered among tribes which had submitted and pledged allegiance to the empire. However, this is overlooked in the official history. The number of Monguor soldiers who died in the wars is not known, but it is known that in each of the Monguor clans one or more of the chiefs died on one or another field of battle. The glorious military achievements of the Monguors are many.

The history of these five centuries is also the history of the development of the country and its thorough Sinisization. The Monguors who had once controlled much of this country saw Chinese officials gradually take into their hands its civil and military administration, trying to relegate them to their own poor country. The Monguors felt that they were barbarians, but they admired the Chinese civilization and aspired to share its benefits. These five centuries are the time of the Sinisization of the Monguors, which started with their chiefs, as among all the nomads. The boys of the

[622 224]

[1] A *t'u-ssu* was the "local chief" of a clan who had been appointed to his office by the sovereign state of which the Monguor clans were quasi-feudal frontier dependants. When the Ming dynasty invested a Monguor clan chief with the title of T'u-ssu he became a Chinese official while continuing to be also the chief of his clan. The institution of t'u-ssu was one that had been developed for the special purpose of administering non-Chinese tribal groups on the frontier of the Empire. See Louis M. J. Schram, The Monguors of the Kansu-Tibetan Frontier. I. Their origin, history, and social organization, *Trans. Amer. Philos. Soc.* 44 (1): 45–52, 1954 (hereafter referred to as Monguors I).

[P. 3(A)]

5:Schram M-5 (1911-1922)1961 AE9 Monguor AE9

t'u-ssu clans attended Chinese schools and many among them obtained literary and military degrees, became Confucianists and officials in the Chinese administration. Meritorious t'u-ssu were rewarded with honorary titles, and the growing standard of civilization in the families of the t'u-ssu chiefs spread among the subjects. 121

This history also describes the amalgamation of many tribes of diverse origin, among themselves and with the few Chinese of the country, in a compound which constitutes a notable part of today's Huangchung population.

Long times of distress and suffering endured at the hands of a common enemy bring destitute people close together. Tribes come to shelter together, share each other's houses and land, try to talk together, marry, etc., and if the circumstances last for a long time, as was the case in Huangchung, the customs and languages become unified and an amalgamation takes place.

It is in order not to obliterate the different elements of the compound which constitutes the Huangchung population that the study starts with notes relating to the tribes which lived in Huangchung—T'u-fan, Tang-hsiang, Tibetans, Shat'o Turks, and several thousands of Uighurs—with notes about the time and the circumstances of their arrival, the country in which they were settled, and the part they played in the history of the country of Huangchung. [563]

The notes have not only an ethnographical importance, but also a bearing on the administration of these people, the study of their customs and the religions they practiced.

The history of the Monguor clan of the Lu family, according to its family chronicles is discussed because the Lu clan is the only clan which has been able to keep its chronicles. The chronicles of all the other clans have disappeared during the revolts which ravaged the country many times. The chronicles of the Lu clan, however, shed light on the organization of the other clans, their administration, their relations with the empire, the process of Sinisization, the peculiar mentality of the families of the chiefs of the clans, etc., and complement our knowledge of the Monguor t'u-ssu families.

The history of the Lu family is significant also in the way it shows the interest of the emperor in the Monguor clans which rendered so much help in the time of the inroads of brigands and the wars with the barbarians. This interest is displayed by the granting of titles and promotions; by inviting the chiefs to the capital, offering dinners and entertainments, making them admire the splendor of the palaces, gratifying them with honorary distinctions such as the peacock plume and the jade girdle, and with gifts of clothing, silks, satins, and porcelains; by ordering the civil authorities to build honorific arches in the cities to honor 175 121 648 703

5:Schram M-5 (1911-1922)1961 AE9 Monguor AE9

the eminent chiefs of the clan; and by delegating high officials to present official burials and sacrifices to the deceased chiefs and to read the sacrificial oration composed by the emperor himself as a farewell to the meritorious deceased.

These were some of the means used by the emperor to win the hearts of the Monguors and to make of them defenders of the empire.

It is a pleasure to acknowledge with the appearance of the last part of the study, my indebtedness to the Carnegie Corporation and the American Philosophical Society for the grants which enabled me to complete the work, and to Professor and Mrs. Owen Lattimore for the help they rendered and for their assistance in the preparation of the study.

I cannot conclude without remembering with gratitude the special debt I owe to Miss Theresa A. Tims, and without expressing my sincerest appreciation of her considerable help, graciously rendered, in correcting and preparing the English draft and the editing of the publication with wonderful patience and good humor through long hours.

A NOTE ON TRANSLITERATIONS

OWEN AND ELEANOR LATTIMORE

As the main significance of Father Schram's work is its presentation of historical and sociological material, no attempt has been made, in editing his text, to be over pedantic in the transliteration of Chinese and Mongol names of people, places, institutions or titles. We have adopted instead what we hope are rules of common sense.

For Chinese, the system of transliteration with the widest international acceptance is that of Wade, and we have used it except in the case of geographical names where there is a well-established English spelling. For instance the strict Wade transcription for the name of the city of Lanchow would be Lan Chou, but we use Lanchow because that form is internationally well established. Similarly we write Szechwan (the name of a province) instead of Ssu Ch'uan.

For transcribing Mongol (and Manchu) there is no widely accepted system, but fortunately the sounds of these languages can be indicated with reasonable accu-

[P. 4(A)]